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Cooking on Shabbos

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Reviewed by Horav Yisroel Belsky

The *Torah* forbids one to cook on *Shabbos*. Cooking is defined as causing certain changes in the properties of an item by means of heat.¹ Cooking, baking, roasting and frying are all various forms of accomplishing this.² The prohibition applies to non-food items as well. According to many *poskim*, heating up a hard metal and thereby causing it to soften is included in this prohibition.³ Even if one does not place the item directly on the fire, but merely places the item near the fire, the prohibition of *bishul* still applies, if the area where the item is placed will reach the temperature of *yad soledes bo* (approximately 110° -115°F).⁴

The prohibition is not limited to cooking with conventional sources of heat such as fire. It is also forbidden, for example, to cook an item on a hot piece of metal even after the metal has been removed from the fire.⁵ There is no *issur* for one to place an item outdoors where it can be cooked by the sun. However, if the item is not being cooked directly by the sun but is being cooked by an item that has been heated by the sun, there is an *issur Derabonon* involved. For example, if a metal was heated through direct sunlight, cooking food on this metal is forbidden *Miderabonon*. The *Rabonon* feared that if one were permitted to cook on an item that was heated by the sun (e.g. metal), one would come to cook on an item that was heated by a fire, which is forbidden *Mideoraisa*.⁶

Contemporary *poskim* maintain that cooking in a microwave is included in the *issur* of *bishul*, even though the cooking is not accomplished through the use of fire.⁷

The Degree of Cooking That is Forbidden

The *issur* of *bishul* precludes one from cooking any item, even partially.⁸ Moreover, the *poskim* forbid one to place an uncooked item, even temporarily, in a place that is hot enough to cook the item if it is left there. Therefore, even if one intends to remove the item before it is cooked, it is still forbidden to place it there in the first place, since one may forget to remove it.⁹

Reheating a *fully* cooked item is permitted on *Shabbos*, as will be discussed in greater detail below. An item which was only cooked to a degree where it is partially edible, is not considered fully cooked according to most *shitos*, and may not be cooked any further or reheated on *Shabbos*.¹⁰

A food is considered fully cooked when it has reached the

degree that most people would consider nothing to be lacking in the cooking of the food. Any cooking that is done past this degree is considered a mere enhancement.¹¹

There is a distinction drawn by some *poskim* in determining the 'cooked' status of liquids and solids. With regard to many solids, a noticeable change takes place in the food when it is cooked. Regarding many liquids, the main focus is not on the degree to which the item has been cooked, but on the amount that it has been heated. People do not distinguish one liquid from another (e.g. one cup of water from another) by a change of edibility that has taken place as a result of the cooking, but rather by the level of heat present in the liquid. Therefore, many *shitos* maintain that even liquid which was not brought to a boil, may still be considered fully cooked. Rav Moshe Feinstein writes that liquid which was heated to the degree of *yad soledes bo* (160°F), is considered cooked *halachically*, and may therefore be cooked further on *Shabbos*.¹²

It is important to note that some *poskim* maintain that although this distinction is true concerning most liquids, liquid foods, where a thorough blending of several ingredients is required to be done over a fire to produce the resulting product, can only be considered fully cooked when it has been cooked to a degree where there is nothing inherently lacking in the cooked food. For example, although soup is a liquid, a noticeable change occurs when the soup is cooked. Heating it to the degree of *yad soledes bo* is not sufficient for it to be considered fully cooked.¹³

Some other *poskim* do not differentiate at all between solids and liquids in this regard, and therefore require that all liquids be heated to their boiling points to be considered fully cooked.¹⁴

Reheating a Cooked Item – (*Dovor Yoveish* and *Dovor Lach*)

We mentioned above that reheating a fully cooked item on *Shabbos* is permitted.¹⁵ However, placing such an item directly on the fire or into an oven may still be forbidden. This is due to the *issur Derabonon* of *chazarah*, which was discussed in an earlier issue. The *issur* of *chazarah* forbids one to place an item in a location that is normally used for cooking. Therefore, the permissibility of reheating a completely cooked item is only applicable where one places the item in a place that is warm enough to cook, but is not a place that is normally used for cooking.¹⁶ Placing food on a radiator or on top of a pot that

Please Note: Due to the intricacy of the material discussed in each issue, and the brevity of its treatment, a *Rov* should be consulted for a final *psak halacha*. In addition, this publication does not intend to be מכריע on issues that are a *machlokes haposkim*. Although we have usually brought the dissenting views in the footnotes, we have selected for simplicity sake to incorporate into the main text the views of the *Mishnah Berurah*, R' Moshe Feinstein, R' Shlomo Zalmen Auerbach and several other preeminent *poskim*. Please send all questions and comments to 1341 E. 23rd Street, Brooklyn, NY 11210 or email to halachaberurah@thekosher.net

contains food are two such examples.¹⁷ In addition, as will be explained below, a pot containing boiling water that has been removed from the fire may retain the ability to cook items placed into it. One may immerse a fully cooked item in such a pot on *Shabbos*. Placing an item into the pot while it is still on the fire would be forbidden under the *issur of chazarah*.¹⁸

We mentioned above that a solid is considered cooked when a noticeable change takes place in the food, whereas by a liquid, it is heat that is the determining factor. Therefore, the *poskim* maintain that once a solid is fully cooked, it does not lose its cooked status even after it has cooled down completely. Liquids, however, are subject to a tremendous *machlokes haposkim*. The *Shulchan Aruch* maintains that if a liquid has cooled past the degree of *yad soledes bo*, it is no longer considered fully cooked, and consequently, because of *melech bishul*, is forbidden to be reheated on *Shabbos*. The *Rama* rules leniently and holds that liquids are not entirely different than solids, and even if a liquid cooled below *yad soledes bo*, it may still be reheated on *Shabbos*. However, the *Rama* does maintain that if the liquid has cooled off *completely* (i.e. a person interested in a lukewarm drink would not drink it in its current state), one should be *machmir*.¹⁹

The *poskim* refer to a solid as a *dovor yoveish*, and a liquid as a *dovor lach*. Rav Moshe Feinstein maintains that even a very thick liquid (e.g. ketchup) is considered a *dovor lach*. Only an item which has solidified to such a degree that it clumps together, and can stay together without being placed into a utensil, can be classified as a solid.²⁰ It would follow that mayonnaise is classified as a *dovor yoveish*, even though it can be poured.

Regarding an item that is part solid and part liquid, the *Pri Migadim* writes that the majority of the item determines its status. Therefore, where there is more solid than liquid present in the item, the item is considered a solid, and is not subject to the stringencies applicable to liquids. However, most *poskim* disagree, for although the liquid is only a minor part of the item, the liquid is still being cooked when heat is applied, and therefore warming it up is forbidden.²¹ Obviously, this distinction is only applicable where the item in question is cold. In the case of an item that is warm, one is permitted to reheat the item, since the liquid portion is still warm.²² Some *poskim* maintain that where the item only has a minimal and insignificant amount of liquid which will be thoroughly absorbed into the solid during the cooking process, the entire item is classified as a solid. Therefore, chicken which has a bit of liquid on it is considered a solid, and may be reheated on *Shabbos* (provided that one adheres to the laws of *chazarah*), if it was completely cooked before *Shabbos*.²³

Baking, Roasting, and Frying a Cooked Item and Vice Versa

Every form of cooking adds different properties to a food, and also alters the texture, taste, and appearance of the food. Therefore, many *poskim* maintain that an item which was cooked (i.e. it was placed in a pot with boiling liquid) before *Shabbos*, may not be baked (e.g. in an oven), or roasted (i.e. placed near a flame) on *Shabbos*. Doing so would alter the properties of the cooked item, and is tantamount to placing a raw item in the oven or roaster. Cooking a baked or roasted item would also be prohibited.²⁴ Many *poskim* maintain that deep frying is equivalent to cooking. Therefore, an item that was deep fried before *Shabbos*, may be cooked on *Shabbos*.²⁵

Many *poskim* maintain that an item which was cooked and then roasted before *Shabbos*, may not be placed into boiling liquid on *Shabbos*. This is because the last form of heat applied to the item overrides any previous forms of *bishul*, and the item is therefore classified as a roasted item. This ruling would also apply to an item that was roasted and then cooked (i.e. the item would be classified as cooked).²⁶

Cooking in Utensils Where No Fire is Present – (*Kli Rishon* and *Kli Shaini*)

A pot which is used to cook food directly on the fire is called a *kli rishon*. The opinion of the *Yerushalmi* is that once such a pot is removed from the fire, cooking in it is only forbidden *Miderabonon*.²⁷ The opinion of the *Bavli* on the other hand, is that even after the pot has been removed from the fire, it still retains its ability, on a *deoraisadike* level, to cook almost any item that is placed inside it, as long as the contents have not yet cooled below *yad soledes bo*.²⁸

Moreover, even a *kli shaini* (i.e. a utensil into which one transferred items that were cooked on the fire) has the ability to cook certain items placed inside it.²⁹ The capability of a *kli shaini* to cook is not as great as that of a *kli rishon* which was used to cook directly on the fire. At times, even if a liquid in a *kli shaini* is hotter than a liquid in a *kli rishon*, the *kli shaini* will not have the ability to cook all items that the *kli rishon* is able to cook.³⁰ The *Rishonim* explain this phenomenon as follows. The walls of an ordinary *kli shaini*, being naturally cold, absorb a certain degree of heat from the item placed inside it.³¹ Additionally, the act of transferring the food from one utensil to another hinders its ability to cook.³² Therefore, once an item is transferred into a *kli shaini*, a process of cooling takes place which hinders the *kli shaini's* ability to cook even if its contents are above *yad soledes bo*.³³ Some *poskim* maintain that since the walls of a styrofoam cup or thermos do not absorb the degree of heat that is absorbed by an ordinary *kli shaini*, and the heat is retained for a longer period of time, they should not be treated as a *kli shaini*. According to this opinion, liquids which were transferred from a *kli rishon* into such a *kli* might not lose their cooking ability. Therefore, items which are forbidden to be placed into a *kli rishon* on *Shabbos* should not be placed into such a *kli* either.³⁴ However, in a case where refraining from placing the item into a *kli rishon* is only a *chumra*, one may be lenient and place it into such a *kli*.³⁵ Likewise, the *Chayei Odom* maintains that if the contents of an ordinary *kli shaini* are very hot (i.e. above the level referred to as *yad nichvos bo* [approximately 170°F]), it has the status of a *kli rishon* which can cook almost any item that is placed inside it.³⁶

Some *poskim* maintain that a solid item retains its heat and cooking ability even after being transferred into a *kli shaini*. Such an item is not necessarily affected by the walls of the *kli shaini* (i.e. even though the walls of the *kli shaini* are cold), for unlike a liquid, it does not require any support from the walls of the utensil. The *poskim* refer to such a solid as a *dovor gush*.³⁷

We mentioned that since the cooking capability of an item is hindered once it has been transferred into an ordinary *kli shaini*, it does not have the ability to cook all items that are placed inside it. Still, *Chazal* enumerate certain items that are very sensitive to heat and can be cooked easily, even if they are only placed into a *kli shaini*. Such foods are called *kalei habishul*. *Chazal*, however, did not set specific guidelines delineating the characteristics that an item must possess in order to be considered *kalei habishul*. Therefore, many *poskim* maintain that it is incumbent on one to act stringently, and refrain from placing into a *kli shaini* any item that is not explicitly mentioned by *Chazal* as not being *kalei habishul*.³⁸ Examples of items that *Chazal* definitely do not consider *kalei habishul* include water, oil, and spices. Therefore, one may place these items into a *kli shaini* that contains a hot liquid.³⁹ There is a discussion amongst the *poskim* as to whether all drinks are not considered *kalei habishul*, or if this only applies to water.⁴⁰

The *poskim* mention an additional reason to refrain from putting certain items into a *kli shaini*. They maintain that one must be concerned about *mechzi kimevashel* (the appearance that one is cooking the food which is being placed in the *kli shaini*). See the footnotes as to why this does not affect the *heteirim* mentioned previously (i.e. with regard to placing water, oil, spices, or fully cooked items into a *kli shaini*).⁴¹

If one continually pours a large amount of cold liquid into a kli rishon, and as a result, the hot liquid will be cooled by the cold liquid (i.e. as opposed to the hot liquid heating the cold liquid), it is permitted even though the hot liquid is in a kli rishon.⁴²

The poskim discuss the cooking ability of a hot liquid that is poured from a kli rishon (which is referred to as irui kli rishon) onto a cold item. The heat of such liquid is obviously less than that of liquid which is still in a kli rishon, but is hotter than that which has already come into contact with the cold walls of a kli shaini. The poskim write that irui kli rishon is mevashel keday klipah, which means that hot water that is poured from a kli rishon has the ability to cook the outermost thin layer of the food it is being poured onto, even if the food is not considered kalei habishul.⁴³ The poskim point out that this principle is only entirely true if one pours the hot liquid onto a solid. One is permitted, however, to pour a minimal amount of hot liquid from a kli rishon onto a large amount of cold liquid, since the two liquids will get thoroughly mixed, and instead of the cold liquid being cooked by the hot liquid, the hot liquid will be cooled by the cold liquid. With respect to solids, on the other hand, the items don't 'mix' right away, and therefore, the liquid from the kli rishon cooks the outer layer of the food upon contact, prior to being cooled down.⁴⁴

Kli Shlishi

There is a machlokes haposkim whether foods that one may not place into a kli shaini may be placed into a kli shlishi, where the contents of the kli shlishi are hotter than yad soledes bo. As a result of this machlokes, various practices have arisen with respect to placing items into a kli shlishi. In instances where other halachic factors exist as to whether the issur of bishul applies to a certain item, the poskim clearly permit one to place the item into a kli shlishi. Illustrations of this principle will be delineated in a section of practical applications in our next issue.⁴⁵

Expediting the Cooking Process

One may not perform any action which expedites the cooking process to any extent, even if the cooking process will only be accelerated minimally. One who expedites the cooking process in any form transgresses the issur of bishul Mideoraisah. For example, one who stirs a hot pot of food which is not completely cooked transgresses the issur of bishul Mideoraisah, even if the pot is not on the fire.⁴⁶ Covering such a pot of food is similarly forbidden.⁴⁷ Moreover, the poskim write that one may not use a utensil to remove food from such a pot, since by doing so one may stir the contents.⁴⁸ Closing the door of an oven which contains food that is not completely cooked is likewise forbidden.⁴⁹ (It is beyond the scope of this issue to discuss the permissibility of opening an oven door on Shabbos, where doing so may cause the oven's flame to be lit.)

The Kol Bo maintains that while a pot is still on the flame, one should not stir its contents even if the food is fully cooked, and that doing so is subject to an issur Deoraisah of bishul.⁵⁰ Although most Rishonim disagree with the Kol Bo and hold that since the item is fully cooked one cannot possibly accelerate the cooking process, the Mishna Berurah and many other poskim maintain that one should be stringent in this regard, and refrain from stirring a pot that is on the fire, even if its contents are fully cooked.⁵¹ Moreover, one should avoid using a utensil to remove food from a pot that is on the fire, even if its contents are fully cooked.⁵² One who wishes to act scrupulously should avoid stirring the food even after the pot has been removed from the fire. However, one may use a utensil to remove food from a pot that is off the fire, if the contents are fully cooked.⁵³ Rav Moshe Feinstein maintains that if one simply moves the pot from the portion of the blech that is directly over the fire to a different part of the blech, he may now remove the contents of the pot with a utensil, even if this part of the blech that is not over the fire is yad soledes bo.⁵⁴ Poskim maintain that one may cover a pot even while it is directly on the fire, if its contents are fully cooked. One may consider an item fully cooked if it appears to be that way.⁵⁵

- 1. ע"י ש"ח סעי' א' ובמ"ב ושעה"צ שם בסק"א, ועי' חז"ר סי' ל"ז סק"י ג' ד"ה ס"ד דכל שמשנה צורתו או טבע המאכל על ידי חום האש חייב משום מבשל, ועי' אגרות משה אורח ח"ב סי' פ"ה דאין החימום לבר ענין בישול, אלא כשהחמום עושה איהו שינוי בהדבר, ע"ש, ועי' יסוד זה אפשר להבין הענין שיש חילוק בין כלי ראשון וכלי שני, ובין מאכל אחד למאכל אחר, שבאחד יש מעשה בישול ובהשני ליכא מדי אף שהחום גבוה יותר, ועי' באג"מ שם שאנן לא נובל לידע בדיוק מה שינוי התבואר ח"ל.
2. כמבואר בס"י ש"ח.
3. ע"י מ"ב שם סק"א, ועי' שעה"צ שם סק"ד שהחוב הוא על הרפוי, ואף אם מתקשה גוף רך על ידי האש מסתמא מתרפה תחלה, ע"ש.
4. ע"י שר"ע סעי' י"ד ט"ז שצריך להניח דבר שלא נתבשל רחוק מהאש.
5. ע"י שר"ע סעי' ג' שאסור לבשל בתולדות אור.
6. ע"ש ובמ"ב שם בענין תולדות חמה.
7. ע"י אגרות משה אורח ח"ג סי' ב"ב.
8. ע"י מ"ב שם סק"י שאם עשה צליה גמורה או עכ"פ כמאב"ד אף בלא שיעור גרוגרות אסור מטעם חצי שיעור שאסור מן התורה, ואם לא עשה אף צליה שהוא כמאב"ד שזה נחשב כחצי מלאכה מ"מ איסורא דרבנן איכא (עי' בשעה"צ סק"ו שצריך לגמ' שבת דף ג. שכל פטורי שבת פטור אבל אסור מלבד תלת מילי, ע"ש), וכן משמע חילוק זה מסוף מ"ב ס' ז' ודוק, ואכמ"ל. ועי' חז"ר נט ד"ה ויש שאפ"י חממו רק קצת אסור מטעם חצי שיעור, וכן ע"ש בס"י לז"א שאסור להניח בלעך בשבת מטעם זה, מ"מ רוב פוס' חולקים עליו.
9. ע"י שר"ע סעי' י"ד ומ"ב שם.
10. ע"י שר"ע סעי' ד' ומ"ב סק"י כ"ו, ועי' בה"ל שם דאף המבשל כשיעור מאב"ד מ"מ המסייע לגמור כל צרכי בישולו, גם הוא בשם מבשל יקרא מן התורה. ובענין בדיעבד אחר מאב"ד ע"י מ"ב סק"י כ"ז וסק"ב דאין לאסור התבשיל.
11. כן מבואר בפוסקים, וכן שמעתי מהגר"ב בעלסקי שליט"א מתי נחשב מבושל כל צרכו ומאז נחשב מצטמק ויפה לו.
12. ע"י אגרות משה אורח ח"ד סי' ע"ד בערך בישול סק"א וסק"י ג' שאם נתחמם כשיעור יד סולתת בו נחשב מבושל כל צרכו, ועי' חז"ר אורח ח"ג סי' ל"ז סק"י ג' ד"ה סי' ש"ח ההסבר לחלק בין יבש ללח, אלא ששם איירי בענין בישול אחר בישול, וכן במ"ב סק"י ב"ט שאם אזל חמיתותו של כיעור מנו שם בישולו הראשון. ומבואר בכמה ראשונים במ"ב שבת שלגבי דבר לח כשנתחמם כשיעור מאב"ד נחשב מבושל כל צרכו לכו"ע, ועי' זה יש לתרץ סתירה למש"כ בס"ק כ"ד בענין שהיה ששיעור יד סולתת הוא רק מאב"ד ולא מבושל לגמרי, שבדבר לח מאב"ד נחשב מבושל כ"צ וזהו שיעור יד סולתת. ועי' בשביתת השבת בהק' למלאכת בישול סעי' י"ח.
13. כך שמעתי מהגר"ב בעלסקי שליט"א, מ"מ לחזמרא יש עליו דיני דבר לח דהיינו שאם נצטנן לגמרי אול ליה הבישול.
14. ע"י תהלה לרוד סי' ש"ח סק"י י"ג, ועי' ש"ש פ"א הע' צו שהגר"ז זצ"ל מסתפק בזה.
15. ע"י שר"ע סעי' ד'.
16. ע"י מ"ב שם סק"י ל"ג ושעה"צ שם סק"י מ"ו. ועי' סי' רנ"ג לכל פרטי דיני חזרה.
17. ע"י אגרות משה אורח ח"ג סי' ב"ב סק"י ל"ד, ועי' שר"ע שם סעי' ו-ח, ובס"י רנ"ג סעי' ה'.
18. ע"י סי' ש"ח מ"ב סק"י ל"ג, ושעה"צ שם.
19. ע"י שר"ע מ"ב שם בסעי' ד' ועי' רמ"א בסעי' ט"ו, ושיעור נצטנן לגמרי ע"י חז"ר אורח ח"ג סי' ל"ז סק"י ג' שתלוי אם החמיתות ניכרת, ועי' אגרות משה אורח ח"ג סי' ב"ב סק"ב שתלוי במי שררצה לשתות חמים אם היה שום חום מבישולו הראשון, ועי' תהלה לרוד סק"י י"ז שפשוט שאין כאן עצה לחממו קצת מ"מ שדוק אם היה סולתת בו, ואח"כ להושיבו במקום שיש"ב. ועי' באג"מ שם סק"ב שר"ע נצטנן לגמרי רק חזמור בעלמא, ובחז"ר אורח ח"ג סי' ד"ה וכתב שטעם החזמורא שלא יבוא לטעות בדבר שלא נתבשל כלל, אכן ע"י אגלי טל סק"י י"ד שהוא דאורייתא, ועי' באג"מ הנ"ל מה שהקשה עליו. ועי' בה"ל בס"י רנ"ג סעי' ה' שדבר שנצטנן לגמרי מותר לומר לעכרם לחממו אם הוא במקום צורך גדול.
20. ע"י אגרות משה אורח ח"ג סי' ב"ב סק"ה.
21. ע"י אגרות משה שם סק"י שמתמה על הפמ"ג, וכתב שם שבשעת הרחק גדול אולי יש להתיר. וכן משמע משמע משר"ע שם סעי' ט"ז ממש"כ שאין בו מרק, וכן משמע במ"ב סק"י ל"ב שדבר יבש מקרי אחר שהריקו המרק ממנו.
22. דלא שייך בישול ככה"ג כמבואר לעיל.
23. כך שמעתי מהגר"ב בעלסקי שליט"א, ומש"כ במ"ב סק"י ס"ט בענין בישול של בשר שור דהיינו הדבשר אינו מבשל הלחלחית שבו מבושל, היינו הלחלחית שמבחוץ, כגון שומן שנתרבב בו, והנא איירי שבשר לא נתבשל מעולם, אבל אם היה הבשר כולו מבושל, ע"י סעי' ט"ז אם השומן נחשב דבר יבש.
24. ע"י שר"ע שם סעי' ה'. ובענין אפיה אחר צלי וה"ל להפך משמע מפמ"ג במ"ז סק"ז שאסור. וע"ש שיעור שם שם סעי' ה', אבל שמן לכאורה שאני, ועי' כללים בה"ל שבת על מלאכת אופה דף שא דנראה שיש בישול אחר עישון, אבל אם בשלו אורים ש לומר שמותר לבשלו אחר במים ששבת.
25. ע"י בשש"כ פ"א סעי' ס"א, וע"ש בהערה קפ"ב דמה לי בישול במים ומה לי בישול בשמן, אכן ע"י קצוה"ש ס"י קכ"ד סק"י ד"ה.
26. ע"י בה"ל בסעי' ה' שם ד"ה יש שחולק על פרי מגדים, אכן ע"י קצוה"ש ס"י קכ"ד סק"י נ"ד בשם האגלי טל שהרבה מקילים בזה.
27. ע"י בירושלמי שבת פרק ג' הל' ד-ה שעשה הרחקה לכלי ראשון, ועי' בר"ן מס' שבת דף כ"ע א' בדפי הרי"ף ב"ה דראמ"ג.
28. ע"י גמ' שבת דף לח ע"ב בענין בישול בתולדות אור שאין תוננים ביצה בצד המיחה בשביל שתתנגלגל, וע"ש שאם נלגל חייב חטאת, ועי' בחידושי הר"ן. ועי' במ"ב ס"י ש"ח סק"י י"ז. ועי' אגלי טל למלאכת האופה סעי' י"ב שדעת רוב פוסקים שאפילו אחר שהוטר כלי מהאש מבשל מן התורה. ועי' שר"ע שם סעי' ט' ונ"ב. אכן ע"י בירושלמי שם סעי' ב'.
29. ע"י גמ' שבת דף ע"ב, ועי' שר"ע סוף סעי' ד' בענין קוליס האספנים ומליח הישן, ועי' בבה"ל שם שלא דוקא אלו ה"ה כלל כיצא בזה ברוך וכן ב"ת, והגם שאיתא בגמ' ושור"ע שם שדברים אלו אסורים משום גמר מלאכתן, משמע מבה"ל ה"ל שהוא מדברי הרמב"ם שהטעם כיון שהוא קלי הבישול, וכן איתא במ"ב סק"י ל"ט וז"ל לפי מה שמבואר 'בסעיף זה' דיש דברים רבים 'קלי הבישול' שמתבשלים אפילו בהרחה מבלי שני, ומשמע שהטעם שזה גמר מלאכתם היינו כיון שהם קלי הבישול ולא מטעם אחר. ומה שהביא המ"ב בס"ק ל"ו מחלוקת הפוסקים אם יכולים לאכול מחמת הדחת צוננים, יש לפתש שם אם לא היה נעשה ראי בהדחת צונן היה ראייה שהם קלי הבישול, והחולקים סוברים אפילו אם אינו ראי מ"מ יש לחוש, וצ"ע.
30. ע"י שר"ע סעי' ט' דבלי ראשון אפילו אחר שהעבירוהו מעל האש מבשל כל זמן שהיד סולתת בו, ועי' במ"ב סק"י ס"ה שבבלי שני אינו מבשל אפילו יד סולתת בו, ועי' במ"ב סק"י פ"א.
31. ע"י תוס' בשבת דף מ' ע"ב ד"ה ושמע מיניה. וסברא זה הביא כל הפוסקים, ועי' יו"ד סי' צ"ב סוף סק"ל בענין כלי שואב שכיון שאין כאן דפנות מקורות דינם ככלי ראשון, ועי' חז"ר שם ששפיל אם צריך דפנות מקורות לחשיבו ככלי שני או לא כל זמן שאין כאן דפנות מחמת שם כלי שני עליו, ועי' ט"ז סעי' ד' סק"י ויש שהביא בשם האו"ד וז"ל ובכלי שני איכא דופני הכלי שמצוננת אותו כל שעה, ואע"י שאין כאן היינו דבר גוש) גם דופני שמוחיק לו החמיתות זמן ארוך מ"מ מביבל מיהו בלעך, עכ"ל, ולכאן מזה שותקת תלוי בדפנות מקורות, ולכן נמשך ויש א"כ אכן דפנות מקורות מבלע בלע ודינו ככלי ראשון אף שאין כאן דפנות המחממים, אכן ע"י חז"ר הנ"ל שרצה

